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BAPTIST MISSIONARY MAGAZINE.

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SYMPATHY IN THE TRIALS OF MISSIONARIES.

(Continued from page 8.)

Do all the trials of the missionary spring up in his heathen field of labor, or from his own heart? Would that it were so. But the weight of these is sometimes increased by those which travel to him from "his own country, and his own house." From amidst the gloomy desolations which surround him, and with the earnestness of a heart melting in pity and love toward the heathen, he calls for more helpers; for means to extend and sustain the operations of benevolence around him. To Christians and churches sitting under the shining of the blessed light of the gospel at home, and with wealth enough to send thousands of missionaries to the unevangelized portions of the world, he appeals, that, as bought with "the blood of the everlasting covenant," and having "nothing which they have not received," and as owing themselves and their substance to Christ, they will hear the cry of the perishing, and open their hands and their hearts for their relief. While by some who love Christ and souls, this appeal is answered, yet how far is the church as a body, behind the spirit of the gospel; how many—as though God had no claims, and the heathen no souls—hold fast the wealth which, employed to send preachers of the gospel to the heathen world, might draw forth from millions the acclamation, "How beautiful upon the mountains are the feet of them that preach the gospel of peace."—From many who have named the name of Christ, is received slender testimony—perhaps none—that the anxious, tried, laborious, daily-dying missionary is remembered at the throne of grace. Some, too, having the name of

Christians, undervalue the missionary's labors, misconstrue his motives, are dissatisfied with his most affectionate and reasonable appeals on the wants of the perishing, and the duties of those who have the hope of the gospel. And the limitedness of benefactions which threatens at one time to keep at home men who long to be in the great field of harvest; at another to stop the missionary press; at another to constrain the closing of heathen schools; at another to make necessary the abandonment of a station, or to forego the occupancy of a new one;—these trials, though they travel far to reach the heart of a missionary, yet come over his spirit heavily, and make him to mourn that the redeeming love of Christ is so required, and the souls for which he died are so faintly pitied.

With these and many other like trials, is it matter of wonder, that the lives of missionaries are short—that by the deaths of missionaries in the midst of their days, the friends of this cause have been so frequently thrown into tears. They have dropped into their graves in the midst of their usefulness; "their sun is gone down while it was yet day." "The precious sons of Zion, comparable to fine gold, how have they been esteemed as earthen pitchers, the work of the hands of the potter."—Of how many a one has there been occasion to say "how is the strong staff broken, and the beautiful rod!"

A missionary now abroad from this country, looking at the privileges and blessings of our churches, exclaims, "Happy art thou, O New England; who is like unto thee, O people, blessed of the Lord." So indeed it is. The country is not to be found on the face of the earth, where Christian privileges are so richly bestowed. But it is to be feared

we are more proud of them than grateful for them; and are too much occupied with our own prosperity, to think in proper measure of those who are "perishing for lack of vision," or of those who have gone to them with the messages of salvation. It is time that we awaked more fully to our *duties* to these friends of God, and of souls, who are "hazarding their lives for the name of Jesus."—A few of these duties will be briefly stated.

1. We owe it to those who are abroad in the various fields of missionary labor, to think more of their trials, that we may sympathize with them. We are all so constituted that, under sorrows, to know that our fellow-men think of us, and feel for us is in some measure an alleviation of them. The golden rule of benevolence, given by our Lord and Savior, demands this of men toward each other. Forget not where these servants of Christ are. Be not inconsiderate or ignorant of their circumstances. Read their journals of progress and labor. Be willing to know their sorrows and conflicts, their discouragements and trials, as well as their successes. They are to be vindicated from all charges of a complaining spirit, relative to the things they suffer. Their troubles come to our knowledge, in the natural train of the narration of their labors, not in the strain of complaint.

It was an injunction of an apostle to his brethren, in the early ages of the Christian church, "Remember those who are in bonds, as bound with them." "Rejoice with them that do rejoice, and weep with them that weep."

2. We must carry them often in our prayers to the throne of grace. And this not in that cold generalness of petition, which just glances at the fact of their existence as objects of the divine care, without any affectionate dwelling on their case before God. Divine Providence, through their correspondence and published reports and journals, gives us the means of knowing "all their state," in its particulars, both prosperous and adverse, happy and sorrowful. An attentive reader of the monthly intelligence from them, published in the periodicals of the Boards which send them forth, can hardly fail of knowing how to pray for missionaries, so that they shall *feel* that prayers are offering for them somewhere, as Peter did, when the angel released him from prison. Dwell on their trials at the footstool, as you would upon your own;

and ask for them mercies of "the God of heaven" and of missions, as you would desire them to do for you, were you in their circumstances. There needs to be in all of us more of that tenderness of heart for these servants of Christ, which shall lead us away from ourselves, and make us earnest in our intercessions for every needful interposition of kind providence in their behalf.

3. A generous appreciation of their motives, in all they have done and are doing for the heathen, is another obvious duty. There is a way of thinking and talking of the missionary's character and service, even among some professors of religion, as strange as it is unkind and unchristian, in which he seems regarded as more zealous than wise, or as ostentatious and proud of his singular distinction in self-denial. And there have not been wanting those who could pour upon the head of the toiling, suffering missionary the odium of misapplication of means furnished, or of secret motives of gain, or of curiosity for travelling and seeing the world, and seeking his pleasure at the expense of the churches—and who plead such imputations as reasons for declining to contribute to the foreign missionary treasury. Let that professor of religion, who, with such ample means for knowing the characters of missionaries, learning their motives, watching their expenditures, and knowing their self-denials, privations, toils, sufferings and sorrows, still locks up his heart in icy and prayerless indifference to their case, and grasps his purse with the jealousy of avarice; let such an one consider himself—for he may well do it—as probably not having the heart of a Christian; and as having yet to do, after many sins of hypocrisy, the work of repentance and conversion, in order to his own salvation. A Christian is not the man to cherish in his breast that avaricious jealousy and self-love, which will quietly see millions perish, and forget or malign a toiling missionary, hazarding his life for the name of Jesus.

4. We should prove our interest in missionaries and their work by a pious liberality in furnishing the means for sending them helpers, and for enlarging their operations in diffusing religious knowledge among the heathen. When the churches have furnished to the missionary his mere personal support, they have but made a beginning of what is necessary to be done. The press, the school, the seminary for educating

native converts for the ministry; and the sustaining of efficient assistants in all these departments of missionary labor, are things indispensable. To make the case plain, suppose we blot out of existence all the common schools and the academies in our towns—take away the Bible out of every family; and with it every book of religious instruction, bring to a close the Sabbath school and the Bible class, and seal up the lips of every one now a helper in the religious instruction of the young, and let the work done for the good of souls be only the preaching of two sermons on the Sabbath, to a handful of hearers, in some place of worship, and the labors of one feeble man from house to house during the week. And amidst such lack of education, and such moral darkness and ignorance, and with such solitary and discouraged laborers, what could be done for the salvation of souls? *Almost nothing.* The minister settled in one of our well-ordered parishes, finds, through schools and education, certain things done to his hand, and which prepare the way for his usefulness. But it is to be remembered that the missionary in a heathen land has to *create* such a state of things, by the press and the school, before he can work to much advantage for the spiritual good of those to whom he goes. Let, then, a large and generous view be taken by Christians in the happy home of our own country, of the requisites to advantageous missionary labor among the heathen, and to good courage in those brothers and sisters in Christ, who have gone forth on the errands of mercy, and let them cherish the spirit of the first propagators of the gospel, in which not any of them said “that aught of the things he possessed was his own,” but remembering that they were bought with a price, not of “silver and gold,” but of “the precious blood of the Son of God,” each sought to glorify God, in all that he possessed, and in all that he could do for the salvation of a guilty world.

Some of our churches are especially called to these duties from the providential circumstance that some who lived among us, whom we have known and loved, have gone “far hence to the Gentiles,” and some of these, gone home too, to their heavenly Father’s house, and to their rest and reward.—That there are those whom we love, now in foreign lands, who have a claim for our kind remembrances, our sympathies and prayers; and that they are called

to trials, under which none but a prayer-hearing God can sustain them, should kindle and keep alive an interest, fervent, affectionate, unwavering. For their sakes, should *all* in their good work share in our interest and prayers; and toward the missionary enterprise, and all engaged in it, the feeling should constantly glow in our hearts, and constrain us to duty,—“Peace be to thee, and prosperity within thee”—“For our brethren and companions’ sakes we will now say, peace be within thee”—“Because of the house of the Lord our God we will seek thy good.”

Christian friends, and friends of human happiness, God has called us to contemplate the missionary in his labors, discouragements, trials, sorrows, and the laying down of his life, for the sake of souls, and the name of Jesus; and with these are before us, our duties as blessed with privileges and as professing to belong with our possessions to Christ. Let us carry these matters into our closets, and spread them before the Lord, with confession of past sins of neglect and unfaithfulness, and with resolves, in divine help, on better service for the future. Let there live in our thoughts and in the feelings of our hearts, a continual remembrance of them who “count not their lives dear unto themselves,” that they may carry the gospel to dying millions. Let us love them more, for their love to Christ and to souls. Let us emulate their spirit, follow their example of devotedness; and get ready for our own final account as stewards of the divine bounty and professed heirs of eternal life.

AN APPEAL TO AMERICAN CHRISTIANS ON BEHALF OF BRITISH INDIA.

The attention of our readers is particularly requested to the following Appeal on behalf of British India, to which we alluded in our last number. The brief notices of this country, which have recently appeared in the Magazine, have indicated, in some measure, its vast extent and dense population, the encouragements it holds out for immediate missionary effort, and the comparative dearth of laborers. They have also shown how small a part of what has been done for its Christianization, is attributable to the holy enterprise of American Christians. The claims of Northern, Western, and Southern India, have not been wholly unheeded by us. Missionaries have been sent out, and stations established in these sections of the country by the American Board

of Commissioners, the Western Foreign Missionary Society, and the Baptist Board of Foreign Missions. But in the *Presidency of Bengal*, the district especially referred to, in the Appeal, *containing a population of not less than 30 millions, the American Church has not a single missionary*. Possibly we might except to the *letter* of the statement, the solitary station of the Board at Kyouk-Phyoo in Arracan, which is embraced in the Bengal Presidency, but its purport remains in full force. Some explanation of this apparent neglect is to be found, perhaps, in the apprehension which has existed in years past, that the co-operation of the American church in evangelizing British India was not specially called for, and might by some be deemed an interference. But this apprehension, so far as it ever existed, may now be dismissed. British India herself solicits our aid.

Dear Brethren,—We appeal to you in the name of our common Lord, on behalf of the spiritual wants of the people among whom we are called to labor in the province of Bengal. We do so at a most interesting and critical period in the history of India. By various means, but especially through the instrumentality of Missionaries of various denominations, an important crisis is evidently approaching. The bible has been translated, schools have been established, and instruction disseminated, calculated to shake the confidence of the people in those systems under which their consciences have so long been fettered, and which are based not only on theological but philosophical error. Tracts have been composed and dispersed. The Gospel, in its purity, has been preached; and the result of these efforts has been a gradual and sensible awakening of mind among the people, who appear rising from the slumber of ages, and manifesting a spirit of inquiry unknown in the country before. But whilst we view these appearances with thankfulness, we rejoice with trembling; for whatever direction the spirit of inquiry shall take, will materially affect the present and future ages. For this period of interest the church has long prayed. Will she now embrace the opportunity offered to bring the millions of India into subjection to Jesus? We have prayed the great Head of the church, and appearances evidence His answer to our supplications; and we have good hope, the day is not far distant when a more complete accomplishment of his promise will be manifest. It is to be

seen whether the Church will now put forth that energy she possesses, and improve by prompt and vigorous measures the approaching crisis. Shall we make it appear we love our property and our time better than the souls of men? There is but one exception to the otherwise highly encouraging aspect; but this of the highest importance: it is a dark shade in the midst of the rising brightness: it is a *want of men*. The soil is ready for the reception of the seed, and the seed ready to be sown,—but where are the husbandmen? In some places it has been scattered abroad, and the fields are white for the harvest,—but where are the reapers? Congregations large and attentive might be procured every day, but we have *no men!!* Schools might be established on Christian principles, but we have *no men!!* Humanly speaking, souls might be saved; but how can they hear without a preacher?

These are the interesting but painful circumstances in which we are daily placed; opportunities offering for glorifying God, without the ability to embrace or improve them; like Moses we stand between the living and the dead, but we cannot like him point the dying thousands to the source of life and salvation; we see year after year thousands borne by the irresistible flood of time to the depths of hell, without being able in the majority of instances to do more than look on and weep.

We do not hesitate to say, that this has accelerated the death of many of our most devoted brethren. In mercy, therefore, to those already in the field, as well as in compassion to the heathen, we pray you, *send us more men!* The present state of India *must not pass unimproved* by the Christian church. It is the infancy of a nation's thoughtfulness. Whatever cast then be given to that thought, will be stamped upon its maturer years. This is an impression not confined to the Missionaries' breast; it is generally felt, that if India is to be either religiously or politically regenerated, *this is the time*. Government under this impression have determined to give a system of education to the people. From this system, religion is carefully excluded. It remains, therefore, with you, whether this increase of knowledge shall prove a blessing or a curse to the natives of India. Knowledge without religion is, alas! too often, if not generally, the parent of infidelity and scepticism. "The world by wisdom knew not God."

The religious regeneration of India is the work of Missionaries: other efforts may trim the branches of that deadly Upas, which has spread its poisonous and destroying foliage through the length and breadth of the land, but *their's* strike at its very root, and cut off the source of the evil. This is not an interested view of Missionary labor. Our late respected Governor General, whose knowledge of Missionary character, labor, and of the native habits, was not limited, in reply to an address presented at his departure by a missionary deputation, said,

"There is, I understand, in England, a large class of excellent persons, who consider as a compromise of principle the protection afforded to the religions of the country, and would gladly induce more active interference on the part of the ruling power in the diffusion of Christianity. They may be assured, that a more grievous error could not be entertained. The recollection of past ages, when conversion, by whatever means,—by fire and sword, if persuasion failed,—was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacle to the cause they espouse, would be the distrust any decided intervention of the Supreme authority would inevitably create. The *extension of Episcopacy was not without objection*, as involving the great principle of neutrality. Known as this great dignitary is, to derive his office from the crown, and bearing always the rank and character of one of the highest officers of the state, it is difficult for the public to see him in his other capacity of head and patron of the church missionaries, without having the suspicion that the Government must have some connection with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent Diocesan, but that caution is now and will always be particularly called for.

"Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is, *Rely exclusively upon the humble, pious, and learned missionary. His labors, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the missionary is without objection. It is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a*

rich and abundant harvest of improvement and future benefit. I would give them, as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them, finally, that they could not send to India too many laborers in the vineyard, like those whom I have now the gratification of addressing."

We make no comment on such a testimony.

The present number of Missionaries is very inadequate, even to carry on the stations already in existence, much less to extend the sphere of their exertions, which would be so desirable. Many of them are already advanced in life, and must, in the ordinary course of events, soon be called from the field of conquest to the temple of reward.

Men are needed to fill up their places. But how shall India be regenerated, without we have a large accession to our numbers? We can assure you, that although the field has now been occupied 40 years, there are yet vast numbers not more than 50 miles from this city that have never heard of the Gospel, and are "perishing for lack of knowledge."

Other powers do not sleep. Infidelity is awake, nor are its conquests few. Deism can display its trophies. Popery, the blight of Christianity, has been aroused by the impulse, and is endeavoring to quell the spirit of inquiry by its unscriptural mummeries.

The real benefactors of the world only sleep. With all deference to what you have done for India, we assert, that as far as the spiritual condition of *this* country is concerned, the Christian church appears to sleep. The conquests of truth are but few. How is this? Is it because infidelity and popery have their active and numerous agents in the field? At this time the Propaganda Fidei have sent to this city, men who have already obtained great influence over the minds of the unwary. We only droop. But we trust we shall not droop long. We look to you, churches of America, with hope and confidence; next to our Lord, we rely on your prayers, sympathies, and energy. Shall we trust in vain? Oh, no! We believe that our confidence is not misplaced. We believe that the Spirit which first kindled the missionary flame on the altar of the church, will not only maintain, but augment its lustre and bright-

ness, until the whole world shall be cheered by its influence.

We observe, that what is *done* for India, must be done *promptly*. An Indian generation does not exceed 20 years. The present generation will soon sleep in death, and that race on which our best hopes rest, the rising community, will soon be the men and women of India, and give a tone to society for ages.

What is done for India must be done *generously*. Christian brethren, rise to a magnanimity and benevolence, equal to the requirements of the gospel and the wants of India. We need at this moment 100 men to carry on the work efficiently. We pray—we entreat you, not to turn a deaf ear to this request: do not turn away from it, as impracticable. If the gospel is to triumph in India, —and it is to triumph, for the Unchangeable hath declared it—the *men must come*, or the mission be carried on by other hands; for the purposes of God must be accomplished. Either therefore relinquish the idea of India's subjection to Christ, or send us a number of holy and devoted men.

We do not say it with any idea of casting an imputation on the interest with which you must look upon such a field; but, nevertheless, we wish the American church to remember THAT SHE HAS NOT A SINGLE MISSIONARY IN BENGAL, containing a population of not less than 30 millions.

We look, at this period, with intense interest to the "schools of the prophets." Our eye rests with deep anxiety on those that are rising in the ministry.

Perhaps, dear young brethren, you have not given the subject of Missions a serious and prayerful consideration. We ask this from you, at this general awakening of the world of mind. If the result of your inquiries be favorable to Missionary enterprise, we pray you follow the dictates of an enlightened conscience. Quench not the Spirit. Let no motives of private interest, no love of ease, no feeling of natural affection, no prospects of temporal respectability, deter you from promptly giving yourselves to this noblest department of the noblest work in which man can engage. We ask, when you retire to the secrecy of the closet, when you seek for repose in the shades of the evening, and when the beams of the morning demand your praise and prayers—think of the millions of the heathen that are hastening to perdition, saying, No man careth for us.

We have often appealed to those in

the direction of different Societies for aid. Their reply is, We cannot *obtain men*. Surely this must arise not from want of courage or devotedness on your part; but from want of that to which we have referred, a consideration of the subject. Let this stain no longer rest on those who are to be the future ministers at the altar of God.

We do not urge this subject upon you as a mere matter of course, but from an imperative sense of duty, from a consciousness that it is our duty to lay before the Church the present condition of this country, so that if that Church should permit the present opportunity to pass by unimproved, the blood of this people will be required, not at our hands, but at their's.

We entreat you, therefore, dear brethren, by the love you bear to Jesus, by the value you attach to the salvation of souls, and by the solemnities of the day of judgment, when we must render an account of our stewardship, listen to the cry of your brethren in the Lord.

We remain, dear brethren,

Yours in the bonds of the Gospel,
(Signed) Rev. G. GÖGERLY, and others.
Calcutta, June 15, 1835.

For the Bap. Miss. Magazine.

LAST THURSDAY IN FEBRUARY.

Prayer for Seminaries of Learning.

The harvest of the earth is ripe, but where are the reapers? Where are the men, full of faith and of the Holy Ghost, to go out and gather the hundreds of scattered flocks of the Savior's disciples, and teach them all things whatsoever he has commanded, and to go up on the breadth of the earth, and plant the standard of the cross in every inhabited but unevangelized region?

The American Baptist Board of Foreign Missions have been looking eastward, northward, southward and westward: the whitened fields on every side have greeted their eye. Empire after empire opens to their view, and invites them in to reap the harvest. The benevolent spirit in the churches is saying to them, "Extend your efforts; lengthen your cords, and strengthen your stakes, and our voluntary associations shall abundantly sustain you." But the question returns, Where are the men to go? men in whom we can repose confidence? men of intelligence, and of deep religious principle, and sound discretion? men in whose hearts the love of Christ and of souls burns? men who will not count their lives dear

unto themselves, if they can introduce the Gospel of Christ among the heathen? Alas! out of the thousands who are wanted for this goodly enterprize, only here and there one appears.

Are the churches aware whose prerogative it is to designate, endow and call forth these men? Are they aware that such ministers are, in a very special sense, the gift of God, but that no such gifts are to be expected, except in answer to the effectual, inspired prayer of the churches? Do Christians in general know that the responsibility for the supply of suitable ministers is thrown upon them by our Lord himself, when he says to them, *Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.* Is not prayer here made the hinge on which this supply is to turn? It has seemed to the writer of these few lines that it would be judicious in our Board of Missions to press this point on the churches with considerable earnestness. If all other means for the spread of the Gospel are available, if the door is already open for hundreds of additional Missionaries to labor successfully, if such men are eminently the gift of God's grace, and if he has promised these gifts only in answer to prayer,—then what duty could the Board ask the churches to perform so essential to their success as the offering up of prayer to the Lord of the harvest to send forth laborers? If the churches could be aroused to a sense of their obligation on this point, if they could feel the claims which the Savior has upon them, and the claims of the undying spirits of the perishing heathen, there is one effectual method of adding speedily to the number of laborers in the vineyard of the Lord, and that is, *the offering up of prayer for our literary institutions.* At these places a large amount of talent is collected. This talent is destined to do more, probably, towards forming our national character, and influencing our individual happiness, than all the rest in the land. How important, then, that this talent should be sanctified and consecrated to Christ. And if it should be thus consecrated, and invested with his commission to go into all the world and announce the glad tidings, how glorious for our perishing world would be the results!

As it respects the hope that much of the talent in our seminaries of learning may be thus consecrated, there is now a large amount of religious instruction imparted in most of them. A system of moral philosophy more fully based upon

the Bible, and containing the very essence of the divine laws, is brought to bear on the minds of the young men in nearly all our literary institutions. Bible class instruction is very extensively given. Professors in these institutions cultivate in their own hearts a deep solicitude for the conversion of those to whom they stand in so endearing a relation. And we know that it is under such circumstances that God gives the Holy Spirit to make the means of salvation effectual. Especially will he do this if the churches who have so deep an interest in this work should unite their prayers with those of these servants of God, who stand in immediate connexion with the institutions. It is well known that hundreds of young men are now in the ministry, or are preparing to enter it, who became the subjects of renewing grace in these institutions since they have been made the subject of special, united prayer. There was a time when a revival of religion in a college was a rare occurrence. Infidelity had its numerous advocates there, and in some of them it was ascendant. Most surprising has been the change since the day of prayer was established. In many of these institutions a large majority have become pious, the Ministry has received accessions, and infidelity has been confounded. I have thought it would be judicious in the churches to set apart a day or an evening, *every quarter*, as a season of special prayer for these institutions. The changes are so rapid, some going out and others coming, that if a majority of the students now are pious, they soon become the minority, and because iniquity abounds the love of many waxes cold. Hence we need to look and pray, and are encouraged to hope, for frequent revivals in our seminaries of learning.

There is one consideration to commend this subject to our attention which cannot fail to affect the hearts of some.

In most of our colleges and academies there are individuals, the sons or brothers of members of some church, or acquaintances of church members. What deep interest, then, will such parents, or relatives or acquaintances feel in the day of special prayer. Why should not such parent or relative, ask it as a favor, that the church would observe that day, that the soul of a dear friend might be rescued from the power of sin, and become a devout and faithful servant of the Lord Jesus?

Here, then, is an appeal to the churches of Christ, to lift up the voice

of prayer, for a revival in our seminaries of learning :—the claims of Jesus Christ, his own commandment—the millions of heathen who perish annually in their idolatry, the cry of whose miseries is waisted to us on every breeze ; the cry of hundreds and even thousands of the destitute flocks of our Savior's disciples, and the souls of some of our dear relatives, neighbors and friends. O will not the churches endeavor to observe more faithfully, then, than they have

done, the appointed day of prayer ? Will they not try to assemble together, cherish a deep sense of the value and importance of the blessing they seek, of their dependence on God for its bestowment, and of the unequivocal tokens of his willingness to grant it, and thus pour into his ears, in the name of his blessed Son, the sincere and fervent prayer, that the year to come may be a year of the right hand of the Most High in all our literary institutions ?

American Baptist Board of Foreign Missions.

Burma.

JOURNAL OF MR. KINCAID.

(Continued from p. 16.)

Feb. 4. Had about twenty visitors. After considerable conversation, gave to each of them a tract.

7. Mounge En and Mounge Kai spent the greater part of the day in the north part of the city, where they found some fierce opponents. A considerable number of visitors towards evening. Some of them appeared intelligent and inquiring. Gave away about fifty tracts.

8. Received a most welcome parcel from America, containing letters, papers, magazines and reports of benevolent societies. How wonderful is the work of God ! What an amount of talent and piety is concentrating under the guidance of Heaven ! The number and extent of revivals, those "times of refreshing from the presence of the Lord," show that the day of God's power has come. O ! that the waters of life now flowing over the length and breadth of America, might roll on till all these immense wilds become the garden of the Lord.

9. Several visitors to-day, but not one that seemed earnest. It is not a little discouraging, after one has become entirely exhausted by labor, to feel that every word you have spoken is just given to the wind ; but so are we often made to feel in the close of the day.

10. Gave away 70 tracts and four books. May the Spirit of God teach the people while they read !

11. Gave away about fifty tracts.

12. Two very interesting men. They profess to believe in Christ, but are too proud to sit at the feet of Jesus. They promise to call again soon.

13. A Shan prince, together with seven robbers, were beheaded just as the sun went down. About 50 persons at the house. To each one I gave a tract.

14. The *Mekara* Prince sent to me for a few sheets of paper, and also sent an invitation for me to call on him. This is certain evidence to me that the government is friendly ; for he is such a timid man, and has so much reason to be afraid of the Queen and her party, that, when the government is unfriendly, he dares not see me, for fear of being charged with treason.

15. Lord's-day. Three persons at worship besides the native Christians and school children. One female of rank, who often comes to see Mrs. Kincaid, and is at worship nearly every Lord's-day, gives us cheering evidence that she loves the Gospel. The pride of rank, love of dress and equipage, *all* apparently are gone, and in their place a lowly, humble spirit has taken root.—The change is so apparent, so striking, that we cannot doubt that she is born of the Holy Spirit. We hope that she will have strength to come out and be baptized. Many come thus far, that is, to baptism, and then halt as if a topless mountain crossed their path.

28. For several days past have done but little. On the 15th, Mrs. Kincaid had an attack of intermittent fever, but it soon changed to remittent, and resisted all medical treatment till yesterday, when it appeared to give way. To-day the symptoms are favorable, but she is unable to raise her head from the pillow. The female converts have evinced a most lovely spirit ; they have watched around her bed night and day, from the first, anxious to do all in their power. Fever and small-pox prevail over the whole city and surrounding country.

Seldom an hour in the whole twenty-four in which funeral processions are not passing our house. A stranger could hardly be induced to believe how large a number are taken to the place of burning. It seems as though the city must be depopulated. Though the pestilence walks in darkness, and destruction wastes at noon day, yet we are safe; yes, just as safe as though we lived in a land favored with the most salubrious climate.

March 3. An interesting inquirer, a learned man about 50 years old. He spent about three hours in conversation, and from this first visit I am induced to hope that the light of truth is beginning to shine upon his heart.

4. A considerable number at the house to-day, and among them were two young men from a country town sixty miles distant, who begged so hard for books, that I gave one copy of the gospels, and one of the epistles. More than a year since, they obtained the *View and Balance*. All the people in their town had read them, they said, and wished to hear more about the eternal God. I found these young men had got correct ideas from their reading, and seldom have I seen persons listen more earnestly to conversation.

5. A short visit this morning from a nobleman. He would not sit down (as he said he was in a hurry,) but stood and conversed some time, begged that I would consider him a particular friend; for, said he, we all know that you have wisdom above the Burmans, and are teaching the *true law*. I knew this to be a mere compliment, for there is not, probably, a more proud and haughty set of men on earth, than the princes and nobles of Ava. He begged some medicine for his eyes, which were very weak and inflamed—also a few sheets of paper. Ophthalmia is very common among the Burmans. I am repeatedly having applications for medicine from persons thus afflicted.

6. For several days past I have kept two men going among the boats, which lie in immense numbers around the city. Boats from all parts of the empire are coming and leaving daily, so that an opportunity is afforded for exerting an influence in the most distant towns of Burmah. I ought to have one or two good assistants entirely devoted to this work. There should also be one assistant constantly preaching the gospel in the streets and market places in Ava; one in Umerapoor; one in Sagaing; and two incessantly travelling between

Ava and Bomau, distributing tracts and preaching Christ.

7. About 30 visitors; but nothing particularly interesting. Prayer meeting in the evening.

8. Lord's day. All the native Christians at worship. Moun En, the only assistant I have had for ten months past, is now on his way to Rangoon. I have repeatedly written for Ko Shoon and Ko Sanlone, but as yet have no intelligence that they are on their way. Ko Gwa and Moun Kai, two Ava Christians, are doing what they can, but their knowledge of the Scriptures is too limited to labor to much advantage in such a place as this. However, they are daily improving, and I trust they will in a year or two become useful men.

9. A few interesting inquirers, and I trust our efforts have not been in vain.

11. A very long, and, I fear, unprofitable discourse on geographical and astronomical subjects with seven Burmans. Night came on before I was aware, and little time was left for the divine, soul-purifying knowledge of God in Christ, reconciling the world to himself. Intelligent Burmans are very fond of conversing on scientific subjects, and unless one is constantly on the watch, he is liable to leave behind the doctrine of the *Cross*. The spherical figure of the earth, its annual and diurnal revolutions, its seasons, and its adaptation to the wants of man, were all considered. I urged that these facts alone were sufficient to convince men that there is an infinitely wise, powerful and good Being, who created, upholds and directs the world, and that this Being is God. They acknowledged the superiority of this doctrine over that held by the Burmans, and said, *it will finally prevail*.

13. Among others at the house, one of our good inquirers came and brought a relative who lives in the country. For four or five months past, this young man has taken the side of Christ among his relatives and friends. We have long felt that he is a real disciple of Jesus Christ. He first heard the gospel from Ko Gwa, the venerable old man baptized last April. Gave away about 20 tracts.

14. About 30 visitors of various descriptions. Some of them came armed with logic. The dispute was long, and I trust will prove useful. Gave away a number of tracts and books. Prayer meeting in the evening.

15. Lord's day. Nineteen at worship. Preached from Titus ii. 14. "Who gave himself for us, that he might re-

deem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." At the close, Moun^g *Na Gau* unexpectedly came forward and asked for baptism. He is the one that called on the 13th. He is 22 years old, has an open, pleasant countenance, fine talents, quick, discriminating mind, and is untiring in his pursuit after knowledge. His final examination is to be on Saturday.

16. Among our visitors to-day, were two men who have often called, sometimes to dispute, and at other times avowedly to listen. To-day they frankly confessed their belief in the Christian religion, and that it would prevail through all Burmah and the world, if not in their day, in the days of their children—that Boodhism was only a tissue of fables, and its worship senseless and degrading. One of them spoke feelingly of his own mental darkness and moral degradation, and said all his countrymen were in the same wretched condition. Oh God! hasten that day when all the inhabitants of Burmah shall *feel* and *so feel* their wretchedness, that, with penitent hearts, they will cry, "What shall we do to be saved?"

18. Visited a large village about six miles from the city—men, women, and children gathered around me in a dense mass, and I began at once on the great subject which concerns the whole family of man. Some were sitting, some standing, some lying down; some holding their children, and others with their work in their hands; yet all were silent and attentive. After I had been speaking about fifteen or twenty minutes, an old man said, "May I ask a question, Sir?" Yes, any question you please.—"Do you not worship idols in your country?" No, there are no idols in my country, but some ages since, my ancestors worshipped idols just as the Burmans do now. When the knowledge of the eternal God appeared the people became enlightened, forsook their traditions and turned to God.—God has given a command to go into all the world and preach the Divine law to all people, that all may forsake their false and wicked ways, and, through the knowledge of God, become wise and happy.—"Have you come into this empire because God has commanded you?" Yes. "Have you parents, brothers and sisters?" Yes, five years ago this month I left them, and all my friends, and have come a distance of more than ten thousand *Usanas*, and here live among strangers, that I may preach to them the *living God*.—

"When will you leave this country?" If I have health, I shall stay till all the people forsake their idols and become the worshippers of the only true God. "Will Burmans receive the word and doctrine you preach, and forsake their own religion?" Yes: God opens the eyes of their understanding so that they see clearly the difference between truth and error; then they love God and receive his divine communication into their hearts. "Cannot all men see the difference between truth and falsehood?" No: all men are sinners, and they love falsehood with all their heart, and this makes them so blind that they call *light* darkness, and *darkness* light. One of the native Christians who was with me, then took up the subject and reasoned with them a long time.

19. Had several visitors, but none of them very interesting. Gave away twenty tracts and three books.

21. According to previous appointment the native Christians came together at an early hour, and we had a prayer-meeting preparatory to the Lord's supper, which we expect to celebrate tomorrow. I read several portions of Scripture selected for the occasion, and then all the brethren but one, prayed; after which we examined Moun^g *Na Gau*.

Examination and baptism of Moun^g Na Gau.

Near the close of the examination, I asked Ko Gwa (from whom he first heard the gospel) to propose some questions. I was particularly struck with the sensible course he pursued—he said, "Do you believe that God is *eternal, unchangeable*, and the only Jehovah, and that he created all things?" Yes. "Do you believe that Jesus Christ, the only Son of God, came into the world to open the way for the forgiveness of sin, and that *for men* he gave up his own life on the cross?" Yes, I do. "Do you trust in Jesus Christ entirely for eternal life?" Yes, I trust in the Lord Jesus Christ only.—"That is all I want to know."—It was now 4 o'clock and we went to the place where I have usually baptized.—When Moun^g *Na Gau* was raised from the water he lifted his eyes to heaven, and said in an audible voice, "*amen*." I have never baptized a native of Burmah with more pleasure than this young man. When he first heard the gospel, he opposed it, and persevered in it till he found no resting place, and then he sat down to the study of the Scriptures.—As he went on in his investigations, the

light of the knowledge of the glory of God, shined in upon his soul, and he now rejoices in God. He testifies to all, the excellency of the religion of Jesus Christ, and urges them to read the word of God, as the only way to obtain that knowledge without which *all* must perish. Should his life be spared, I trust he will be an instrument of much good in this proud city.

22. Lord's-day. Preached from these words, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—At evening we commemorated the sufferings of our blessed Savior, who died for our offences, and rose again for our justification.—The Church numbers 12; eight males and four females, all in good standing.—The native Christians appear anxious to do all their duty as Christians, and their deportment is such as to furnish us with increasing evidence that they have not believed in vain; that their faith stands not in the wisdom of men but in the power of God.—Their views of sin, its demerit, and the way of pardon through Christ, as also the regenerating and sanctifying influences of the Holy Spirit are clear and scriptural.—These and collateral subjects are those on which they always converse when together, and I am happy they always refer to the Scriptures for proof. The subject of choosing one of their number for deacon is under consideration.

Intelligent inquiries of a Priest.

24. Several interesting men at the house, seeking information about Christ and the gospel. Just at dark, walking on the bank of the river, a priest whom I did not know, accosted me thus: "Teacher, I have seen one of the books which teach your religion, and I think well of it." Do you think it to be true? "I do, Sir, because it says you shall not commit murder, or steal, or rob, or bear false witness." Does it teach nothing else? "It may teach many things, but these are the great commandments: do you not say so?" These are great commandments, but there are still greater. "Is it to make offerings?" No: the greatest commandment is to love God with all the heart; and the next is to love your neighbor as yourself. If a man keep these commandments, he is a good man, and does not transgress the Divine law. "Are no others good men?" No. "Will no others be free from calamity after death?" None but those who love God and their fellow-men, will be happy in a future state. "This perfect law

we cannot keep, and so must we all be miserable?" Those who believe in Jesus Christ, the Son of God, receive a new heart so that they hate sin and love the holy, perfect law of God.—"I do not understand about this new heart: what is a new heart?" It means a heart that is holy. "Are all who believe in Jesus Christ holy men and women?" Yes: all such are holy. "Do not all white foreigners believe in Jesus Christ? and do they not drink spirits and fight?" You do not understand that some white foreigners do not believe; they are the children of the world, and they love the world and the things of the world. "Teacher, it is now dark, and the city gates will be shut: I will call on you tomorrow and hear more on this subject."

I was much pleased with the candor of this man, as I am with many others; and yet I fear the *truth* finds no place in their hearts.

29. We have more or less visitors every day, but on no day for a long time have we had so large a company of listening immortals. Oh! that the word spoken in weakness may be clothed with power.—Gave away nearly 100 tracts.

30. A long and interesting visit from a man of rank—he has long declared his attachment to the gospel, but is afraid to have the Burmans know it, and says he dares not be baptized.

April 2. Ko Kai did not make his appearance yesterday; to-day he informed us the *Aiwen Woon*, near where he lives, sent for him and kept him the whole day discussing the Christian religion. This officer has often done the same before, and his lady is a decided friend, always taking sides with Ko Kai in favor of the gospel.

"Fly abroad, thou mighty gospel:
Win and conquer—never cease."

EXTRACT OF A LETTER FROM MR. KINCAID TO L. FARWELL, ESQ., DATED
AVA, APRIL 23, 1835.

Royal Idol set up.

One of the most expensive and imposing exhibitions of human folly ever known in Burmah, is now taking place in this city—it is a festival in honor of an idol of great size, which the king is about to set up—it is a pure white marble image; has been under the hands of sculptors for some years; is just finished, and is now to be placed on a lofty throne, in the centre of a magnificent temple built expressly for the purpose. The temple itself has been built at great

expense; it is entirely covered with gold, so that in the sun it has the appearance of being an immense mass of pure gold. All the royal family, nobility, several Shan princes, the governors of cities and provinces, together with an immense mass of human beings are now assembled, and the festival is to be continued for two months. Dancing, music, masquerades, dramas, single combats, eating, drinking and making merry, are kept up night and day. It seems as though the devil had come with great power, and was making a last powerful effort to efface from the minds of this people every thought of God and futurity. I feel myself to be like a mote lost on the foaming billows of a shoreless ocean. I should actually despair, did I not know that Jesus, who once stood over the grave of Lazarus, is now stretching out the sceptre of power over the nations; and that it is his command to go into all the world, and preach the gospel to every creature.

Mission to the Karens.

EXTRACTS FROM MRS. WADE'S JOURNAL.

The short extract from a journal of Mr. Wade, published in our last number (p. 18), has already apprized our readers of a visit made, the early part of 1835, by Messrs. Mason and Wade, and Mrs. W. to Matali, a Karen village about three days' journey from Tavoy. The extracts which follow, give a more particular account of the incidents on their way, and especially of the occurrences that took place during Mrs. W.'s six weeks' residence at the village, after the departure of Messrs. W. and M. for Mergui. The journal from which they are taken, was intended originally for the private perusal of a few friends; but we have been allowed to select such portions of it as may be of general interest, and at the same time disclose an *interior* view of missionary life. We shall avoid a repetition of what has already appeared in the Magazine, unless in one or two cases where the course of narration forbids.

Karen Jungle, Jan. 19, 1835. It would be a novel sight indeed to our American friends to see us encamped here in this wide wilderness. We have spread our little tent and eaten our supper of rice and curry, and spread our beds (which consist only of a "comfort," to lie upon and blankets to cover us,) on the ground, and though much fatigued, are cheerful and

happy. On one side a stream of water comes dashing down the rocks; on the other, lies an immense forest, the habitation of tigers and other wild animals; while before us, are awful precipices and towering mountains covered with jungle, showing us that we have a hard and dreary road to travel to-morrow. We feel, however, thankful for what we have, remembering Him who had "not where to lay his head." We feel, too, that we go forth into these wilds in obedience to His blessed commands; and we trust that He who never slumbers nor sleeps, is with us, so that we lie down in this dark, howling wilderness as peacefully as in our own houses at home. But I am forgetting to tell you of the last three days.

On Saturday, the 17th, about sunrise we left Tavoy on foot, with a number of Burmans to carry the few articles which are indispensable, as there is no other conveyance, a horse not being able to travel the jungles through which we must pass to the Karen villages. We have had two long poles tied to a chair, so that the men can carry me now and then, when the road is a little better, and I am too much fatigued to walk. After passing two or three miles through rice fields we entered the forest, where, the path being very narrow, we were obliged to walk one before the other.

In this way we went on, stopping a little now and then, to rest, until near sunset, when we arrived at Khat village, where the Karens were expecting us, and had prepared a neat little *zayat* for our reception. This was a welcome sight to us all, being fatigued and hungry, having taken our breakfast much earlier than usual. As to myself, I was glad to spread my bed as soon as possible, my feet being very painful, never having walked so far before. The Karen christians were, however, so glad to see us, and so anxious to do every thing in their power for our comfort, that we felt we had more cause for gratitude than complaint. Our dinner of rice and curry, and sweet potatoes and eggs, was soon prepared, and we felt refreshed and able to attend evening worship and converse with the Karen christians.— We then retired to our beds, but I was too much fatigued to sleep, and the *zayat* being very open, the cold wind blew upon us, so that I had a very restless night. I arose in the morning with a pain in my head; and the hot sun, from which we were very poorly sheltered, increased the pain and brought on quite a fever, so that my anticipated day of

rest was a day of suffering. I ought, however, hardly to call it a day of suffering, while I enjoyed such peace of mind. I thought of the life of toil and suffering my Savior led for my sake, and rejoiced to walk in his blessed footsteps. I thought of the *peace* which He bequeathed to his poor, suffering disciples here below, and was enabled to welcome the suffering as well as the peace, with tears of grateful joy. We had a pleasant season at worship in the morning with 13 Karen Christians: two came with us, one was from a distant village, and ten belong to this place: several others besides children were present. At evening I felt much better, and conversed for some time with the Christians who appear steadfast in the faith, and some of them "growing in grace."

They are far separated from any other Christians, and can but seldom see the missionaries; but they seem to live a life of prayer and simple faith in God. Every Sunday they assemble, and read and pray and sing, and truly the blessing of the Lord rests upon them. O, it is *delightful* to sit and hear them tell how peaceful and happy they are since "God gave them new hearts." We found the road to-day much worse than on Saturday, and sometimes there appeared to be no path at all. For a long way in the morning we were obliged to step from one stone to another in a stream of water. The Burmans of course walked on through mud and water, but our health would not permit us to do so, which rendered the way extremely difficult.

Jan. 20. Evening. We arose before light this morning, and about sunrise began to ascend the mountains. We proceeded slowly and stopped often, not only on br. Mason's account, who was very unwell, but also on account of the difficulty of the way, having not only to climb steep places but often to walk on the very edges of awful precipices 2 or 3 hundred feet deep. We got over the mountains about noon. About 2 o'clock we spread our little tent and laid ourselves down to rest, while the dinner was preparing; and just as we were about setting out again, 15 or 20 Karens from Matah, the Christian village, came out to meet and welcome us. We then proceeded as fast as possible in order to reach Quag-thah, a small Christian village, where we arrived just before dark. The Christians here expressed much pleasure in seeing us all, and offered us their sleeping-rooms, and every thing they had to make us comfortable. But

feeling reluctant to have the women and little ones sleep in an open place such a damp cold night, and dreading also to encounter the other classes of inhabitants which occupy their sleeping rooms, we concluded to make our beds again upon the ground under our little tent. We had a pleasant season at evening worship, with those who were a short time since bowing down and praying to infernal spirits. O, may they all be kept in the strait and narrow way. When we retired to rest, several of the Karens came and laid themselves down around us, that the tigers might take them instead of us, should they come upon us in the night.

Wednesday eve. Jan. 21. On our arrival at Matah this morning we found the Christians had repaired the old house and spread their mats on the floor, and made all things look quite comfortable. We spent the remainder of the day in conversing with them, attending to the sick, &c., until evening, when they beat a small gong which called them all to the *zayat* for worship. It was truly a delightful sight to see above 150, all seated in perfect order, and waiting to hear the word of the Lord from their teacher. Their singing was really melodious, and their attention and behavior every way, might be a useful example to many congregations in our own dear native country.

Friday eve. 24. Yesterday was a very busy day, as we had many visitors, and had much to do to prepare Mr. Wade and Mason, for their long excursion down to Mergui. This morning after a solemn season of prayer by ourselves, and then again with the Karens, we all went down to the river, where Mr. Wade and Mr. Mason, with about 20 Karens from this village, embarked on their bamboo-rafts to go down the Tenasserim river, preaching the blessed gospel in all the Karen villages, between this place and Mergui.

Sunday eve. 25. Within a short distance of my dwelling the Karens have built a large *zayat*; on one side of it hangs a little gong, which is beat every evening soon after sunset, when about 100 men, women and children assemble, and I take my seat in the midst of them and read for some time from the Bible, explaining to them the connexion with other parts of the inspired word, and the practical lesson we are to learn from it. They then sing sweetly one of their hymns, and one of the Karen brethren prays. Yesterday some of the Karens came and asked me if I would not

"preach to them to-morrow." I told them that God had not appointed women to preach, but we would all sit down together as brothers and sisters, and I would read and explain to them some of the precious words of our blessed Savior. This morning therefore, as soon as we had taken our breakfast, and attended to the sick, the little gong called us all to the zayat, where we spent about an hour and a half in reading, singing and prayer. About 150 were present, including those who came from the villages around. The Christians seemed delighted with this manner of reading the scriptures, and many followed me to the house, and kept me constantly engaged in answering their questions on different parts of the N. Testament until about 4 o'clock, when the gong called me to the zayat, where about 50 young people had assembled for the Sunday-school. We had a pleasant time; the little ones sung sweetly, and several of the older ones professed to be seeking the Savior. At evening we had our worship as usual; and thus has ended my first Sabbath in this lovely Christian village.

Tuesday eve. 27. Have been very much occupied the last two days, in receiving visitors and attending the sick. It is now a very sickly time with the Karens here, I have from 10 to 15 patients to attend daily, besides giving medicine to those who come from a distance. Most of those who are ill, have fevers, and two of the females are extremely ill, so that I fear they will die. But why should I *fear* to have them leave this world of sin and temptation and go to the bosom of their Savior? How weak is my faith! How prone am I to think this perishing world my home!

Wednesday eve. 28. When we arrived here last Wednesday, I found the Karen sisters had just closed their weekly female meeting; but to-day I attended with them, and we enjoyed a sweet season of prayer, reading, singing, and conversation. The Christians here seem truly alive to God. Several of the sick ones are better to-day, but one man is extremely ill of a bad jungle fever; probably the same of which sister Cummings died. I thought, as I sat by him this evening, and saw him in a burning fever, and quite delirious, what I should do, if taken thus ill here alone, where no one would know how to give me the simplest dose of medicine, and I could not possibly, if thus ill, get to Tavoy over those mountains and precipices.—But I fully believe it is my *duty* to be here, and this is all I want to make me peace-

ful and happy. These dear Christians have had but very little means of instruction, and they seem so delighted to have me with them, and listen with such attention to every thing I say to them, that I cannot doubt with regard to my duty in staying with them. There are also here a large number of young people, a few of whom we trust have been born again, and several others appear serious. The children also very much need instruction. And if, from this interesting field of labor, the Master should call me home, I think I should go rejoicing.

Thursday eve. 29. One of the Christians having cut his hand very badly, walked from his village, about six miles, several times for me to dress it; and to-day he thought he could begin to work; but, before night, cut his foot very badly with his axe. He felt very much depressed at this, and said he had tried to examine himself, to see why the Lord afflicted him before, and now—behold, the Lord had afflicted him still more! I dressed his wound carefully, after which, we kneeled down and prayed the Lord to heal his wound, and forgive all his sins. He seemed comforted, and said he must search out his unknown sins, and try to repent still more deeply before God. The sick ones are all, excepting one, much better.

Friday eve. 30. At worship this evening, as usual, 70 or 80 attended, among whom were three Karen prophets, who had been to a village not far distant, to make offerings to the demons, and perform their ceremonies over the sick, and returning to their homes, spent a night in this village, and came to worship with the Christians. The chapter I read was about the resurrection of Christ, and the remarks were naturally upon the subject of the general resurrection and judgment. The hymn sung, and prayer by one of the Christians, were also very solemn and impressive. I looked around upon my *Christian* congregation, and then upon those three poor heathen, and thought how awful must be the state of those who never bow in willing and delightful worship here below, since all *must* bow to the living God at last.

Sunday eve. Feb. 1. Had about 160 to worship this morning, and had a pleasant season: read to them about Martha and Mary sitting at the Savior's feet, and of the resurrection of Lazarus, &c. and felt that the Lord was in the midst of us. Had about 50 young persons and children at the Sunday school in the P. M., about 20 of whom profess

to be inquirers. Several of these have given evidence of piety for some time, and will probably be baptized when br. Mason comes again. About 150 were present at evening worship; besides which, I have had about 20 sick ones to attend. Some of them are very ill indeed of fevers. I am, of course, much fatigued this evening, but think I never spent a happier day.

Wednesday eve. 4. Have enjoyed a pleasant season with the Karen sisters in a prayer meeting this morning, and hope the truths we read together may be blessed to them. The number of inquirers increases from week to week, especially among the children. May their good desires not prove to be like "the morning dew."

Thursday eve. 5. Was called from my bed last night, to attend a man who was very ill, but is better to-day. I have to be nurse and physician both, to these dear Christians, when they are very ill, as they know nothing about nursing each other. This often renders my task laborious, but it is pleasant, and I sing, as I walk a retired path,

"O, that the Lord would count me meet
To wash his dear disciples' feet,
After my lowly Lord to go,
And wait upon his saints below;
Enjoy the bliss to angels given,
And serve the royal heirs of heaven."

Felt somewhat agitated this evening, by the appearance of three large savage looking Siamese. After looking about here for some time without any business, they went back into the woods, from whence they came. These people have in former years been the terror of all this part of the country, robbing, murdering, and carrying off every Burman or Karen they could catch, for slaves. The English Government have made every exertion to put a stop to these barbarities, but the poor Karens still feel timid. I have, however, committed the case to my Heavenly Father, and feel at peace. Though alone and unprotected, I feel that he is with me: "He that keepeth Israel never slumbers nor sleeps."

(To be continued.)

LETTER OF MRS. H. M. MASON.

The following letter addressed by Mrs. M. to a friend in this vicinity, has been kindly handed to us for publication.

Tavoy, May 11, 1835.

Dear C—,

Knowing your interest in the welfare of the Burmans, I presume a few extracts

from one of their books, relating to the rewards obtained by making offerings, will be read with the prayerful and compassionate feelings which a knowledge of their blindness and ignorance is calculated to awaken.

"In one of our books we have a conversation between Thegya, king of the second Nat country, and Shen Mala, an ancient Boodhist saint, who, having become a Rahanda, possessed the power of visiting other worlds, by virtue of which he ascended to Ta-wa-ding-tha, the kingdom of Thegya, and afterwards returned to earth and wrote this book, I suppose. Previous to his leaving this world he received eight lilies from a poor man, when he was out one morning with his begging dish, accompanied by a prayer from the poor man that this deed might be rewarded. These lilies Shen Mala took in his hand to offer at a celebrated pagoda in the Nat country. While offering these and worshipping, he saw a Nat approaching with one hundred attendants to worship at the same pagoda. Shen Mala inquired of Thegya, what meritorious deeds this Nat had done that he had so many attendants. Thegya replied, "He was formerly a poor hay-maker, that fed crows from his daily allowance of rice." After him came a second, surrounded by one thousand attendants, and Shen Mala again inquired of Thegya, What has this Nat done? to which Thegya replied, "He was an herdsman and obtained this reward by giving his rice to another man similarly employed." The third Nat had attained to the honor of being surrounded by ten thousand attendants, with whom he was coming to worship, by giving rice to a novice for the priesthood. The fourth Nat's body was so luminous as to light up the heavens, and he had twenty thousand attendants, which reward he obtained for giving away the rice he received to another novice. The fifth Nat had, by meditating on death, been induced to make great offerings to virtuous persons, as Rahans, Thengas, and Areyahs, and was now surrounded by thirty thousand attendants.

The sixth was a rich man who had made offerings of medicine, cloth and provisions to priests, and was now enjoying the reward of his good deeds. He, with his forty thousand attendants drew near to worship at the great pagoda.

The seventh, who had fifty thousand attendants, was formerly king of Ceylon. He had respected the god, the law, the priests, and been very strict in the observance of the worship days, was

free from covetousness, and had made great offerings.

The eighth that drew near to worship, had in this world paid homage to the god, the law, the priest, made images, built pagodas, planted banyan trees, supported his parents and made offerings to Rahans, and in reward had sixty thousand attendants.

The ninth Nat, that drew near to worship with seventy thousand attendants, was, in this life, a novice, who, besides worshipping the god, the law and the priests, cleaned the monastery and trimmed the lamps.

The tenth Nat, that came up to worship while Shen Mala was standing by, was in this world a poor man that subsisted by alms; on one occasion he saw a priest stand waiting at a door to receive rice, while the people within knew nothing of it, and he called out and informed them, for which meritorious act he now had eighty thousand attendants.

The eleventh Nat was a Ceylonese, who worshipped at a pagoda and offered flowers; for which he obtained the reward of a residence in this happy country, and ninety thousand attendants.

The twelfth was a hay-maker, who worshipped the god, the law, the priests, and saved persons from death. While walking near a river one day, he observed that the sand looked like gems; this he scooped together and made a pagoda, at which he offered flowers and worshipped, in reward for which he obtained a residence in this country, and one hundred thousand attendants.

After the above-mentioned twelve personages had worshipped at the great pagoda another appeared, beautiful as the November full moon when bursting from a thick cloud, having in his hand a collection of flowers, descending from Tok-the-ta, the fourth Nat country, with a body so luminous as to light the pagoda and all the region about. As he approached with his ten million attendants, male and female, appearing more beautiful than the moon when surrounded by her retinue of stars, Shen Mala inquired, Is this Areemadaya? * "This," replied Thegya, "is the embryo Boodh who is to appear on earth. The one hundred females that precede him, when on earth observed the worship days, the five du-

ties binding on all mankind, made offerings of white cloth, white flowers, white odoriferous substances, and white rice, for which they are rewarded by being attendants of Areemadaya. Those on his right, arrayed in gold-colored garments, are those, who, when on earth, kept the worship days strictly and made offerings of gold-colored cloth and flowers to Rahans. Those on his left hand kept the worship days and listened to the law with rejoicing minds and made offerings from pure motives. The hundred who followed him had, in this world, listened attentively to the law on worship days; and made offerings of dark colored cloth and many other things, for which they obtained this great reward."

Shen Mala then inquired what Areemadaya himself had done; to which Thegya replied, "It would be as difficult to tell as for a hare to cross the sea, or for a blind person to climb a mountain. By his own wisdom he knew all that related to affection, diligence and wisdom; and for many worlds had treasured up prayers and good deeds; had given away his son, his wife, the members of his body, and his life; practised the virtue of going into the jungle, and all other virtues, until he attained perfection. During sixteen millions of worlds he was complete in every virtue; and in reward for this, when he has enjoyed the happiness of Tok-the-ta country all the term of life for a Nat, he will die there and become a god on earth."

Areemadaya then approached Shen Mala, and having made obeisance the following conversation ensued—

Areemadaya. From whence do you come, my Lord?

Shen Mala. From Zebu, O Nat, who art the embryo Boodh.

Areemadaya. What meritorious deeds do the people there perform?

Shen Mala. According to their fate are their lives. Some enjoy happiness, and some are poor and miserable. Some are handsome and enjoy life, and others are ugly and live but a short time. There are few who are happy in body and mind, but the distressed are numerous. There are but few of the human species, but brutes are numerous. Thus they exist according to the fate of their previous actions.

Areemadaya. Are there many that perform meritorious deeds?

Shen Mala. There are but few, my Lord.

Areemadaya. What are their meritorious works?

* Areemadaya, who is to be the next Boodh occupies a prominent place in the prayers of the people; from him they look to be benefited. Few, if any, expect to arrive at nigan until he appears, but hope to be found in his train and annihilated with him. His appearance is anticipated with much pleasure.

Shen Mala. They make offerings; some listen to the law, observe the days of worship, keep the five laws enjoined upon all, and some keep the eight laws; some make images, build monasteries in which to keep Lent, give garments, rice, medicine and other things to priests, plant banyans, build pagodas, pave walks in the enclosure round the monasteries, dig wells, build bridges, and dig tanks. Some nourish their parents; some meditate on the death of their friends, and make offerings to increase their happiness; some worship the god, the law, and the priests; some give their children, wife, brethren, grandchildren and slaves to be Rahans; some build zayats for travellers; and some give priests all the articles they are allowed to possess. They give and do according to their ability and disposition.

Areemadaya. When they make offerings what do they pray for?

Shen Mala. They pray that they may meet the next Boodh.

Areemadaya. If those who live in Zebu wish to meet me, let them read the account of Wathandria in one day; make an offering of a thousand lights, a thousand water lilies, a thousand dark colored lilies, a thousand of whatever flowers are to be had, a thousand flags, a thousand handfuls of rice and listen to the law; and they shall become Rahans. Those who are not worthy of deliverance, are the angry, the harsh, revilers, talebearers, persecutors, parricides, matricides; those who cause the blood of a Boodh to start out; who do not worship images or pagodas; who break or destroy a banyan; who kill a Boodh; who steal from priests; who are too covetous to make offerings, or forget to do so; and none of these will meet with me when I am God.

Shen Mala. When will you become God?

Areemadaya. Five thousand years from Gaudama's * appearance. When I am God, the valleys shall be raised, and the earth perfectly level. There shall be neither hill, valley nor forest; but the earth shall be covered with towns and villages, and the countries abound in riches. The inhabitants shall be exempt from poverty, and shall be as rich as they please; while, day and night, they will be engaged in re-

ligious exercises. Ignorance, vice, and every angry passion shall no more exist in the world. Grain shall grow without planting, and trees yield fruit without cultivation. War, fighting, and quarrelling will be unknown, but the people shall love each other; and, love abounding, the wild beasts of the field shall dwell with them."

This is a specimen of the books we find in the hands of the people, and the errors inculcated in them are what we have to contend with in our labors. Can you do less than to pray, that the Spirit may be poured out from on high, to convert this people, and prepare them to stand before the throne of God?

Arracan.

LETTER OF MR. COMSTOCK.

Mr. and Mrs. Comstock arrived at Kyouk Phyoo, in this province, the 4th of March last. In a letter to the Corresponding Secretary, Mr. Comstock gives the following

Description of the Province.

As this province is a new field of labor, perhaps a short account of it will not be uninteresting. It is situated on the eastern shore of the Bay of Bengal, and extends from 15° 54' to 20° 51' North lat. Its width is very variable. At the northern part of the province, it is about 90 miles wide, while the width at the extreme southern point is but 2 or 3 miles. Probably the average width is something less than fifty miles. It is bounded on the north by the province of Chittagong, on the east by the Burman empire, and on the south and west by the Bay of Bengal. An extensive range of mountains is the boundary between Arracan and Burmah, over which are several passes—one to Ava, one to Prome, another to Bassein, &c. Only the *first*, is very much travelled. By this we are only six or eight days' journey from Ava. A good deal of this province is mountainous, and much of the rest is jungle or uncultivated land. The people live in small villages, which are scattered over the whole province. The population according to the government census, I do not exactly know, but it must be something less than 250,000. It is very difficult, however, to ascertain the population, as the people will deceive all they can, to avoid taxes, which were very oppressive under the Burman government, and are not very light now. A great deal of itinerant labor must be performed here, as the inhabitants are so scattered; and much

* From the most authentic documents in our possession this was about 445 B. C., making Areemadaya's appearance A. D. 4555.

must be done by tracts. Two or three laborers beside br. Simons and myself, I think should enter this field as soon as may be. The province is subdivided into four subordinate jurisdictions, called districts. The northern one, Akyab, is the largest. Here is br. Fink, with his native church, and here I believe br. Simons intends to settle. The Ramree district is the next in size. It consists of Ramree Island, about forty miles long, and on an average about fifteen wide, extending from $18^{\circ} 51'$ to $19^{\circ} 24'$ N. L., of Cheduba Island, lying a short distance to the S. W. of Ramree, which is 18 miles long, and 14 wide, and of several smaller islands. There are in the district 374 villages, and about 70,000 inhabitants. This is the field of labor I occupy. Kyook Phyoo is on the northern point of Ramree Island, and, though not as central or as large as some other places, is on some accounts a very desirable station. It is very healthy, is visited by a good many natives from other places, who bring articles to sell to the English, troops, &c., and the harbor is an anchoring ground to the numerous native boats belonging to Rangoon, Bassein, &c., on their way to and from Calcutta. I do not, however, feel decided in reference to a permanent location. The Sandoway, and Aeng districts are important fields of labor; but very little can be done for them, till more missionaries are sent to Arracan.

JOURNAL OF MR. COMSTOCK, DATED
KYOOK PHYOO, 1835.

March 8, Sunday. Went out in the morning with a bundle of tracts, to commence my missionary labors among the heathen of this vicinity. At two or three different places, collected the people around me, and read from the Catechism, making such comments as I was able. Had no tracts but the Investigator at command—distributed several of these. But few of the villagers appeared to have heard of the religion of Christ. Toward evening, visited another village, and left several Investigators, after having read the Catechism, and talked some to the people about the eternal God and his son Jesus Christ.

9. Left for Ramree, a large village about thirty miles distant. Reached there the next day at evening. The succeeding morning went to the market, and distributed several tracts, after having read and talked a little to the

people. The village contains some three or four thousand inhabitants, "wholly given to idolatry." Here are the first pagodas I have seen in the province.

12. At morning, returned to Kyook Phyoo. Found the school-room, (a small building which is to be fitted up for my dwelling,) in the same state in which I left it. The man to whom I had entrusted the repairing of it, had found employment which he thought would be more profitable elsewhere. There is very little honesty among the heathen.

15. Sabbath. Visited two villages about a couple of miles distant. Found the people entire strangers to the Christian religion. They stared, when asked who created the earth, &c., as if the subject was altogether beyond their comprehension. They listened, however, quite attentively to the catechism, which I think is well adapted to the circumstances of those who know nothing of "God and his Christ;" and a few, who could read, took tracts.

18. We were cheered to day by the arrival of a packet of letters from our dear native land. Separated so far from our best earthly friends, we were prepared to feel the force of the scripture, "as cold waters to a thirsty soul, so is good news from a far country."

22. At one time during the last week quite a large collection of natives from some distance were at the house of Mr. Adams, (who very kindly entertains us till we can get into our own house, which is now fitting up;) and while they were waiting to transact their business I improved the opportunity to read and talk to them about Christ. Several of them could read, and took tracts. To-day is the Lord's-day, and I have been out trying to do good. Spent the forenoon at the village I first visited, (the 8th). The people knew me, and seemed quite eager to hear. I was soon invited into a house, and a very respectable congregation assembled and listened attentively, and with a good deal of apparent interest, to parts of the View, Catechism, &c. While I was reading, two men commenced a quarrel near by, (which, according to the custom of the country, was confined to words,) and very plainly exhibited the wickedness of their hearts. This furnished a good opportunity to speak of depravity, and the necessity of a change of heart. I told my hearers that their natural hearts were not good, and were made no bet-

ter by their offerings, &c., but that the disciples of Gaudama, after all their "good works," would get angry and abuse each other, as those old men did. They seemed to feel the force of this; and when I told them of the new heart, which the disciples of Christ had, and which enabled them to bear insult and persecution without retaliation, they smiled an approval. Collected two or three other congregations, to whom I endeavored to communicate enough of the truth as it is in Christ, to save their souls, if believed. Distributed a good many tracts, Catechisms, Balances, &c.

29. A little after sunrise, started for two villages a few miles distant. Most of the men had left, through fear of the small-pox, which is now prevailing throughout this region—trusting for safety to flight, rather than to a small string of bark, which they had fastened a few feet above the ground, to prevent the disease from entering their borders. At each village, however, I was able to collect a small congregation, to whom the news of Christ were strange, if not glad tidings. I left a few tracts at each place, and hope ere long to hear from some of those who received them. The Lord can make the feeblest effort the means of great good.

April 3. Took possession of our house, I trust with some emotions of sincere gratitude. The Lord has kindly supplied the necessary materials, laborers, &c., with but little trouble on my part. Now this care is off my hands, and we are brought near to the natives, I hope my own soul, and the souls of the heathen will thereby be benefited. We tried to consecrate our house to God; and, dedicating ourselves anew to his service, besought him here to grant us his presence and blessing.

5. Unwell, at home,—and, although it is the Sabbath, unable to go out among the heathen. Have been praying for sanctification, that I may do much for the glory of God.

12. Lord's-day. During the past week have conversed with a few, and given away some tracts. This morning two men came to hear and get books: as it was already very hot, I sent word to the villagers, that if they wanted to hear about the religion of Christ, they might come to my house. This was an experiment, and it has succeeded admirably. Soon after breakfast, the people began to gather around my door. I read from the Catechism, View, Investigator, New Testament, &c., endeavoring thus to answer ques-

tions and obviate objections. My main object was to show them their sin, the need of an atonement, and that the name of Christ is the only one "under heaven given among men," whereby a sinner can be saved. During nearly the whole day, more or less hearers were present—sometimes many, sometimes few. Towards evening, went a short distance, to witness one of the abominations of heathenism, which I did not expect to behold in this province—a poor wretch, a Hindoo, swung for caste, i. e. to obtain a higher grade. He was supported only by two iron hooks, thrust through his back. I saw one of them inserted. A vast multitude were present, and seemed to regard the act as one of extraordinary piety and merit. I was told that the merit procured by swinging was sufficient to atone for all past sins, and secure a high place in heaven. I longed to tell the poor man, and those who approved his conduct, of the more excellent way of salvation, revealed in the gospel; but with their language I was unacquainted, (nearly all of them were Bengalees). To the Burmans present I spoke of the folly and sin of such rites, telling them that no merit could be thus obtained, and that men could be saved only through the merits of Christ. I distributed several tracts, and returned home in season to help Mrs. C., whom I found surrounded by a great concourse of people returning from the swinging, to whom she was explaining the way of salvation. We labored with them till dark, when they left. Most of them were from some distance, and would not have heard of Christ to-day, had they not come to witness a cruel rite of heathenism. May the Lord bring much good out of this evil. During the day, more than two hundred, I presume, heard of the new religion at my door. May the seed sown to-day, spring up, and bring forth much fruit to the glory of God.

(To be continued.)

Chinese Mission.

Most of our readers are probably aware that Mr. Dean, who has been residing temporarily at Singapore, was appointed missionary to the Chinese, to be stationed at Bangkok, the seat of the Siam mission. He has accordingly been for the most part employed, while at Singapore, in the study of the Chinese language, particularly the Tio-chew dialect, the Tio-chew being the most

numerous class of Chinese in Siam, and the church at Bankok consisting wholly of them. For the same reason the communications received from Mr. D. relate chiefly to the character and condition of the Chinese.

LETTER OF MR. DEAN TO DR. BOLLES,
DATED SINGAPORE, APRIL 13, 1835.

*Chinese Burial-Books distributed--Tracts
for Chinese at Bankok.*

I have, to-day, attended the funeral obsequies of Che-Sang, the oldest and wealthiest Chinese resident of Singapore. His estate is valued at 400,000 dollars. He commenced here in youth, in the capacity of a coolie, whose business is to bear burdens. This morning a numerous concourse of people assembled at and about his late residence, to pay their last respects to the dead, or rather to enjoy a day of festivity.—Amidst the throng was seen a huge image, made of paper, somewhat in the form of a man, but every way larger, by four-fold. This image receives religious worship, in behalf of departed ancestors, and is called, the “Great Reverend Uncle.” Next to this were stationed a number of boys, six or eight years of age, dressed in mourning, (white,) holding flags of red and blue, made of paper. Near to these were arranged the offerings prepared for the gods.* These consisted of whole hogs, sheep, goats, fowls, fish, &c., all dressed, but made to resemble life as much as possible. Around these were arranged all kinds of vegetables and fruits, in due order. Next was seen the pall—a piece of black silk, richly embroidered with purple, yellow, and crimson. This was thrown over a light frame-work of bamboo, which covered the coffin. By the side of this were the mourners, *literally* clothed in sack-cloth and sitting in the dust. At 1 o’clock, P. M., all arrangements being made, the procession, composed of more than ten thousand people, marched about a mile to the grave-yard. The images and offerings were all borne to the grave with the procession, which marched at the beating of gongs and other instrumental music, (so called). On arriving at the grave-yard, we saw temporary sheds erected, not only over the newly opened grave, but in many places around, to shelter the people from the scorching sun. Beneath these, after the interment of the deceased, the various offerings were arranged, and

after they had been *spiritually* offered to the dead, they were *literally* devoured by the living.

The circumstance I wished more particularly to notice in connexion with this occasion, is the distribution of Chinese books. Of these, we have, to-day, given away about fifteen hundred;—each book, on an average, containing about 90 pages, making in all about twelve thousand pages. In this distribution all the missionary brethren here have been engaged. It has been to us a laborious, but delightful day. May we enjoy many such opportunities for doing good. Our plan was, for each one to take a box of books, and station himself by the gathering multitude. All we could do, was to give as fast as we could, to the throng that pressed upon us, and guard against a seizure of the whole at once.

In view of the feeling manifested to-day, I have been led to inquire, what shall we do for a supply of tracts for the Chinese at *Bankok*? The American Tract Society has indeed appropriated \$ 500 for tract distribution in Siam; but this and much more will soon be profitably and necessarily employed in preparing *Siamese* tracts.—From the specimens of br. Jones’s translation of Scripture, and the tract prepared in the Siamese language, (now printed,) we may judiciously appropriate funds in this department, to any extent which his labors may demand. Thus with the aid of a press, which I trust we shall soon have at Bankok, a beginning at least may be made, towards supplying the Siamese with books. But then the question returns—what shall be done for the 300,000 *Chinese*? It is known that the Chinese are a reading people, and it is also true that books of any kind among them are very scarce. Though their native books are cheap, they are so miserably poor, they are unable to purchase them. Believing that the church is beginning to pray for China, and that a gracious God is removing the obstacles to her conversion, I am encouraged to hope that her millions of interesting but perishing inhabitants may soon be supplied with the bread of life.

EXTRACT FROM THE JOURNAL OF
MR. DEAN.

Singapore, May 22, 1835. After reading a sentence with my teacher, in which the subject of death was referred to, he remarked that an *old* man might

* The spirits of the dead are among their objects of worship.

be willing to die, but it was a great calamity for a *young* man to die. On being asked the *reason* for making this distinction between the two, he replied that we lived in a country that was some light, and some dark; but when men died they went to a country that was *all* dark; and that it was of little consequence with the *old* man, who had lost his eye-sight, but to the *young* man who could see, it was a great calamity to go into the dark. Surely the heathen's futurity is a *dark* one. He looks into the grave—it is dark there—convinced of his immortality, he looks forward to eternity—it is dark *there*. When shall be given to them the lamp of divine revelation, to direct them through the darkness of the tombs, to the light of an eternal day? When shall they be taught to believe that for them “to live, is Christ, and to die, (whether in years, or in youth,) is gain?”

24. Sabbath morning. At 7 o'clock, we met more than fifty Chinese, of all ages, from youth to grey hairs, at the Missionary Dispensary. Most of these had come, as they are accustomed to do every morning during the week, to receive medical assistance. The ordinary labors among the sick were suspended for one hour, while br. Tomlin, of Malacca, preached to them the gospel. The exercises commenced by reading a hymn, which was sung in Chinese by the natives; after which Mr. Tomlin prayed, and read, and explained the account given by Luke of our Savior's conversation with the two disciples, as they went to Emmaus. He then prayed and closed by singing another hymn. During the whole, perfect order was preserved by the assembly, many of whom listened with much attention, and apparent interest. The Holy Spirit was evidently present, to assist the speaker with freedom of communication; and to such of us who could understand here and there a sentence of what was said, the season was one of uncommon interest. Our minds naturally reverted to the preaching of the Savior and his apostles, whose assemblies were often composed of the poor and the sick; and we could but pray for primitive results to follow these labors among the Gentiles. And to see a company of Chinese, who have long been slaves to heathen superstition, bow, with one accord, in prayer before the throne of the living God; and again to hear them unite their voices in songs of praise to the Redeemer of a lost world, was enough to overflow the

Christian's heart with gratitude and delight. And though their notes at present are not the most harmonious, and none (with one exception) afford us reason by their lives to conclude that they love the Savior, yet we do hope and believe, that, by the blessing of the gospel, which is now weekly given to them by the living teacher, and daily by the written word; many will be brought to praise God and the Lamb in heaven.

26. I distributed thirty copies of the gospel by John, (in Malay,) on board five Malay Pralus from Rhio and the neighboring islands, which were loaded with sago and cotton and manned with from 15 to 30 men each.

30. Sabbath evening. In the absence of the chaplain, I have to-day had another opportunity of preaching to the English here; and though I may have offended their prejudices, I have not done it when fidelity to my Master and love to their souls would allow me to avoid it.

Mr. Dean, it may be presumed, is now at Bangkok, to which place he was intending to repair by the earliest opportunity.

SIAM.

EXTRACT OF A LETTER FROM MR. JONES.

Under date of March 23, 1835, Mr. J., speaking of his need of a greater supply of Siamese tracts, gives the following estimate of the

Siamese Population of Bangkok.

I am satisfied that the Siamese population of Bangkok has been greatly underrated. Mr. Tomlin's journal contained a census in which they were estimated at only 8,000, while Mr. Abeel, who was under no temptation to exaggerate, estimates the priests alone at 10,000, and Mr. Hunter, who has spent several years there, reckons the same class at 20,000. There are about 100 wats, or monastic establishments, none of which contain less than 20, and several of them contain more than 500. Estimating the incumbents of each at 150, which is certainly moderate, we have 15,000 priests. These cannot be equal to more than $\frac{1}{3}$ of the whole male (Siamese) population, which would raise them to 45,000, and, adding females, to 80 or 90 thousands. Leaving out of view, however, all females, (as few of them can read,) what tracts we have, will not amount to a supply of 1-10th of Bangkok alone with a *single* tract. It is doing *nothing* for the *country*!

The following extracts from more recent communications give the latest information we have received from the Siam Mission.

Singapore, May 4. Last evening we were allowed an interview with the Rev. Mr. Wurtz, a German missionary, who with his wife has come here for the purpose of entering Borneo, and establishing a mission there. They are sustained by and under the direction of a single church in England. The Dutch East Indian authorities resist the introduction of Christianity into any of the territories under their jurisdiction. The New Testament is translated into Javanese by Mr. Bruckner, a very worthy missionary, and was printed at Serampore while I was there, in Jan. 1831.—On their arrival in Java, they were most of them seized, and locked up in the government Godowns, where they still remain. Thus reproach is heaped upon the truth, and the hearts of God's children grieved. But God *knows* it—and knows how to turn even such events into blessings to his church, and confusion to her foes.—Matt. to xvi. 16, goes to press *to-day*. This gospel of Matt. is likely to make more than 130 8vo. pp. The type and character are so peculiar, that the average amount of matter in a single page is less than 10 verses. This circumstance renders the publication expensive. It cannot be finished much before the middle of June.

The Gospel printed in Siamese.

June 24. Matthew was out of press about a week ago, and most of the edition is covered. The season was so far past, that I did not think it best to attempt printing any thing else, as we are, and have been for 10 days, daily expecting a vessel to convey us to Siam. I have received letters from Siam, up to May 7th, and am permitted to learn that my dear family are well, and the little church is steadfast.

July 8. I have just engaged our passage to Bangkok, on board the same vessel in which I came down. We are to sail to-morrow morning.

Western Creek Nation.

EXTRACT FROM MR. ROLLIN'S JOURNAL.

June 21. Not so many to worship to day, as on the last Sabbath. A middle-aged woman expressed a desire to be baptized. She arrived in this country in March, from the old Creek nation. I advised her to wait, that we might

have an opportunity to become acquainted with her case.

July 5. A good number present at worship. Had more conversation, this morning, with the woman mentioned June 21. The church will probably soon receive her as a candidate for baptism.

Aug. 9. Our dear Susan died this morning, between the hours of three and four, after an illness of five weeks. Our hearts bleed afresh, but religion is our support.

Oct. 3. To-day the brethren held a church-meeting. One individual offered himself for baptism, but the brethren unanimously advised him to wait. It became our painful duty to exclude two brethren from the church, for drunkenness.

Under a later date, Mr. Rollin mentions that the individuals who had requested baptism, with another applicant, had been approved by the church, and two of them baptized by Mr. Davis, the state of his own health not permitting him to administer the ordinance. The mission families had suffered much from illness.

Western Cherokees.

Death of Mr. Aldrich.

It has become our painful duty to announce the death of another missionary of the Board. Rev. Samuel Aldrich, of the Western Cherokee mission, died at Fairfield, Ind. Ter., Nov. 22, 1835, aged 27. By letters from Rev. Mr. Curtiss, who was associated with him in his labors, and was permitted to administer to his necessities during most of his illness, and to impart to him the consolations of religion at the close of life, we learn that Mr. Aldrich was taken ill Sept. 23, and in the course of two or three weeks was reduced so low that his life was repeatedly despaired of. From this state of extreme danger, however, he was so far raised as to be able to repair to Fairfield, a station about 18 miles distant, under the direction of the A. B. C. F. M., where he hoped, with the advice and attentions of Dr. Palmer, of that place, to regain his health more speedily. But it was in vain. Soon after his arrival he became more unwell, lingered a few days, and *fell asleep*.

Mr. Aldrich was educated at Hamilton Lit. and Theol. Inst., and had been employed as a missionary of the Board about one year, having arrived at his station, among the Cherokees, Dec. 24, 1834.

Choctaws.

LETTER OF REV E. TUCKER.

Mr. Tucker, of Bethlehem station, has lately forwarded a letter to the Corresponding Secretary, in which, after relating what measures had been taken for the religious instruction of neighboring white settlements, he writes as follows :—

But my main object is to try to scatter a little light in the nation, and it seems that satan is a little disturbed from a circumstance that took place the other day. While I was living at the Agency, I visited all the white families, and conversed with them on the subject of religion, about once in two weeks. I also appointed lectures, and preached to them. I found three or four professed Romanists with them. I held no argument about sentiments, but pressed the importance of the new birth, faith and repentance, together with the awful wickedness of idolatry and trusting in any save God only. A few days since, the captain that commands the Indians in my district, went to the Agency, (he talks English,) and it happened I was at his house when he returned. I soon commenced talking with him about the school, as that was my business with him. He looked at me very stern, and said, "Now, Mr. Tucker, I will be plain with you; I do not think that you can get a good school in this place. I shall go against it, and if the captain opposes, all is over." I replied very mildly, Why Mr. McKenny, you have before, all along, been anxious for it. "Yes," says he, "but we hear of you." What did you hear of me? "You great religion—you compel all to religion." Said I, I confess that I entertain a hope in Christ, and that I preach the gospel to others; but I compel no one. If I can persuade men to be good, and love God, I do; but I use no force. "Well, that may do," said he, "but we must have no religion about us." I replied, Sir, I shall not give up my religion, nor trying to persuade others to it, for any Choctaw; I will quicker quit the nation. I then told him what course I had pursued, and what course I should still pursue, and asked him for his objections. He looked steadily at me for some time, and then said, "Good, I have none; we be friends; I help you all I can; I tell Choctaw, *all lie*." I then learned from him, that Mr. ———, a Romanist, had been talking to him, and had told him alarming stories about my religion, &c.

Intelligence from the Louvre.

The following extracts of a letter from Mr. Malcom, will be read with interest, though some of the occurrences they mention have already been communicated to the public.

Ship Louvre, at Sea—Oct. 7, 1835.

A vessel being in sight, apparently bound to the United States, I am hastily seated to avail myself of even a *probable* opportunity, to let you know how mercifully my kind Master has brought me thus far on my watery way.

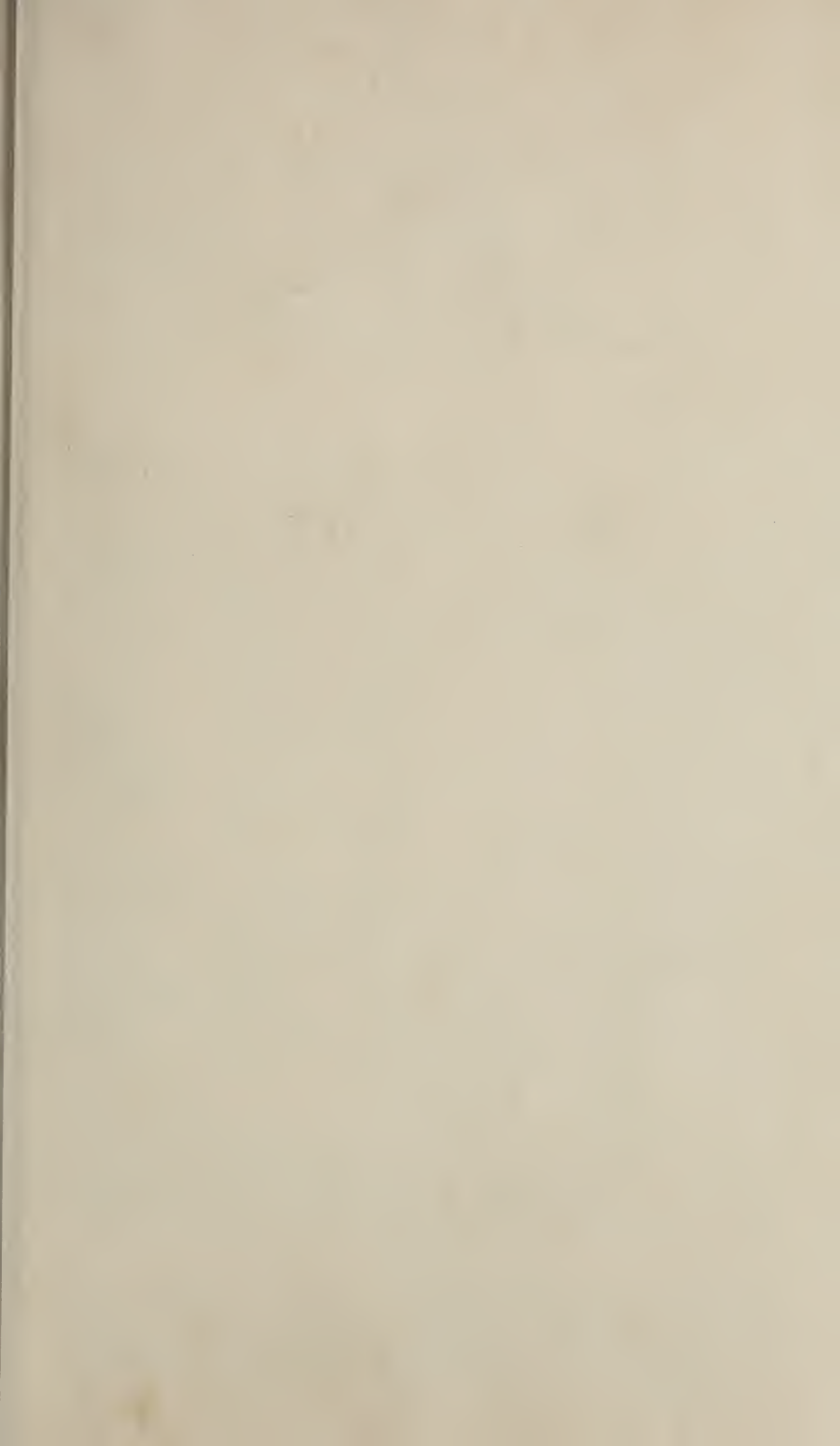
After leaving Boston on the 22d Sept. a fine breeze carried us directly to sea, so that in less than two hours we were out of the harbor, and had discharged our pilot. That favoring wind continued for more than a week, bearing us on our direct course at the rate of 150 miles a day. That course I find is toward the coast of Africa, where we are to take the trade wind, and keep it till we make the coast of Brazil, where, taking a different trade wind, we again cross the Atlantic, and weather the Cape of Good Hope. Thus the voyage to Calcutta is always made, and thus our way is lengthened to 18 or 19 thousand miles. For the last week we have been most of the time becalmed. We have had no rough weather, nor any circumstance of an unpleasant kind. Most of the passengers suffered of course from sea sickness. We find our ship dry and commodious. Being but in ballast trim, we sail well.

Being now all well, we have made various arrangements for the due improvement of our time. Beside public worship on the morning of every Lord's day, all the passengers form a Bible class, which I conduct every Sunday afternoon, at 4 o'clock. We have a prayer meeting every Sunday and Wednesday evening. I am to deliver lectures on the history and character of modern missions, on Thursday evenings, except occasionally, when Mr. Sutton is to lecture on the mythology of modern pagans. The missionaries and their wives study the languages of the tribes where they are to labor, and other subjects connected with their future work. Thus we try to be found diligent servants, if the great summons should come before we enter upon the work before us.

Lat. 11°, Long. 25°, 45'.

October 26.

Having been prevented from boarding the vessel, by the wind freshening, we



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